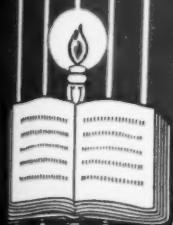


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# THE *Converted Catholic* MAGAZINE

APRIL, 1954

*In this issue:*

Luther vs Judas

The Knights of Columbus Ask  
Us to "Investigate"

Use of Images Proscribed by God

Anti-Clericalism Grows in America

Roman Catholicism in Brazil

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The supreme courage of Father Chiniquy is no like that of Martin Luther all the way

through; and I am grateful to "know" both of them. . . My copy of the book will be shared with several others.

H.S., Chicago, Illinois

I have read FIFTY YEARS IN THE CHURCH OF ROME. It should be on the required reading list of every public High School in the United States of America.

W.E., Cicero, Illinois

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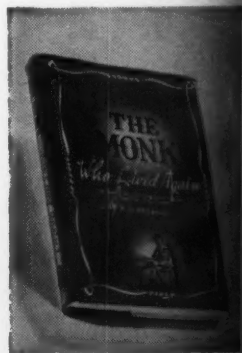
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# THE CONVERTED CATHOLIC MAGAZINE

Editor: WALTER M. MONTAÑO

Vol. 15

April, 1954

No. 4

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## SUBSCRIPTION PRICE:

\$2.00 a year (10 issues) ; Single copy 25¢  
50¢ additional for Canadian and foreign postage

## FOREIGN REPRESENTATIVES

Rev. Edwin J. Taylor, Protestant Truth Society,  
Grimsby Beach, Ontario, Canada

Evangelical Publishers, 366 Bay Street, Toronto  
1, Canada

Kewick Book Depot, 315 Collins Street,  
Melbourne, AUSTRALIA

Tasmanian Protestant Federation, 64 Brisbane St.,  
Launceston, Tasmania, AUSTRALIA

Protestant Association of South Africa, P.O. Box  
2976, Cape Town, SOUTH AFRICA

All communications, checks and money orders  
for the Magazine or Christ's Mission  
should be addressed:

CHRIST'S MISSION, INC.  
17 EAST 22nd STREET, NEW YORK 10, N. Y.

PRINTED IN U.S.A.

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## AT THE CROSS

O sacred Head, now wounded,  
With grief and shame weighed down,  
Now scornfully surrounded  
With thorns, thine only crown;  
O sacred Head, what glory,  
What bliss, till now was thine!  
Yet, though despised and gory,  
I joy to call thee mine.

What thou, my Lord, hast suffered  
Was all for sinners' gain:  
Mine, mine was the transgression,  
But thine the deadly pain;  
Lo, here I fall, my Saviour!  
'Tis I deserve thy place;  
Look on me with thy favor,  
Vouchsafe to me thy grace.

What language shall I borrow  
To thank thee, dearest Friend,  
For this, thy dying sorrow,  
Thy pity without end?  
Lord, make me thine for ever,  
And should I fainting be,  
Oh, let me never, never  
Outlive my love for thee!

—J. W. Alexander, *tr.*

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## EDITOR'S MAILBAG



### A Courageous Work

The pastor of our church has had quite a number of Catholic converts in our church and he names the Catholic Church from the pulpit and calls it the whole mentioned in Revelation. We praise God for our pastor, and for folks like you who are so fearless among a clergy who are largely pussyfooting.

Thanks again for your inspiring courage and the wonderful magazine you edit, which we look forward to each month.

*Mr. & Mrs. C.S.B., Tucson, Ariz.*

### May We All Have Burdened Hearts

God bless Brother Montano and all those who labor with him at Christ's Mission. I believe God works through them and with them—my sympathy and prayer is with you. I think the last two magazines were very instructive. I got much good from them. We learn much about how to deal with our Catholic neighbors so we might win them to Christ. Pray for us that our hearts will be more burdened for their souls. I am sending you an offering; wish I could send you a \$1,000 check but the Lord knows how limited my income is, so I pray the Lord to bless what I can do like He blessed the loaves and fishes for the multitude He fed.

*Mrs. R.D., Stanley, Wis.*

### C.C.M. Used Again

When I first subscribed for your magazine I had it sent to my grandson, who at the time was contemplating marrying a Catholic girl. After he got a few pointers on it he couldn't take it. I met him a few days ago, and he said, it was the smartest thing he ever did, to break off that engagement.

*M.M., Stockton, Ill.*

### Another Nun Converted

I am an ex-nun of six years. I made my escape in 1918, December 10, and when they came after me I almost went back with them. My sister, with whom I stayed, told them off while I shook like leaves on a tree. I was glad to leave this dungeon of Satan where his will was done.

I was saved in 1932 through reading the Gospel found in the very last pages of my Roman Catholic prayer book—Luke 2:1.

*A.E.S., Lombard, Ill.*

### First-hand Information

The writer is a retired minister, who spent 16 years in Protestant missionary work in Spain. 1913-1929. Bilbao, Barcelona and Madrid.

As you can readily imagine, during that time

I had several contacts with Roman Catholic priests who went through exactly the same experiences to which you refer in this circular. Hence my interest in your fine work.

The enclosed gift isn't much, but every little bit helps! May God bless you in all this.

*W.H.B., Charlottesville, Va.*

### Pray For Our Heritage

I do sincerely pray that you will be supported to continue (the) publication for a long time with your very revealing and truth telling articles. The news your magazine bears to its readers is so much needed and I believe your labors for the Master in this respect will not lose their reward, for it is the truth that makes us free. So I pray that God will truly bless you all.

*Rev. W.H.C., Malvern, Ohio*

### God Answers Prayer

Enclosed please find check as a donation for the wonderful work you are doing in helping to strengthen the brethren.

I had the wonderful privilege of bowing at an altar of prayer last Friday night asking this wonderful God of ours to send my Catholic son to his knees asking forgiveness for his sins. Just another answer to prayer as my son walked down the aisle of a Methodist Church and knelt by my side in prayer.

*J.C.S., New Albany, Ind.*

### Another Facet of Service

I enclose a check which I wish were many times that amount. But you have my earnest prayers for your work, which is so interesting and important. I enjoy the magazine so much. After I have read it I send it to a missionary in the Inter-Varsity Christian Fellowship who works among college students and he has many contacts with Roman Catholic students. It is such a high class magazine that it can't help but appeal to students. The Lord bless your work greatly.

*Miss G.P.A., Cambridge 38, Mass.*

### We Love Them, Too

I am deeply concerned about Roman Catholics. I love them and I want to do whatever I can to help them and their priests find my Saviour the Lord Jesus. You have one of the most effective ways in which one can work. You may expect to hear from me often.

*J.H.G., Jr., Cleveland 3, Ohio*

### Mixed Marriage Prevented

As I must give up my subscription because I am getting old and cannot read much and cannot afford to keep many magazines, I shall at least send \$1.00 for six months subscription to some priest which may do more good than for me to read them (although I give my copies to others). I stopped a marriage between a Protestant and a Catholic with some copies of CONVERTED CATHOLIC MAGAZINE. If I possibly can, I will send a dollar occasionally.

*C.P., Minneapolis, Minn.*

## EDITORIAL

Editor

WALTER M. MONTAÑO



### *The White House and the Red Mass*



Dwight D. Eisenhower

According to Roman Catholic doctrine and practice, it is sinful for Catholics to participate in any Protestant service. They commit sin if they allow non-Catholics to take an active part in Catholic worship, religious rites, ceremonies, and practices, according to "natural and Divine laws." They commit sin if as Catholics they serve as godparents of children baptized in Protestant churches. They commit sin if they assist at a non-Catholic wedding. They commit sin if they are married before a justice of the peace. They commit sin if they attempt to be married by a Protestant minister. They commit sin even if they send a card of congratulations to a Catholic marrying outside the Church. In fact, most of these "sins" are so heinous as to be accompanied by excommunication.

According to Roman Catholic doctrine and practice,

"The Catholic Church is . . . the one and only true Church of Jesus Christ, the Catholic religion is the one and only true religion of Jesus Christ, the Catholic Faith is the one and only true Faith of Jesus Christ; all other so-called Christian churches are spurious. Hence, there is very definitely an essential difference between . . . Catholics and non-Catholic Christians: the former profess the one true Faith and religion of Christ, the latter profess a false religion and faith. Such is the fact, and because of that fact Cath-

olics are not allowed to take part in any religious service of a false religion. Participation by a Catholic in non-Catholic religious services is forbidden not merely by a law of the Church but by the Divine law itself, because such participation by a Catholic is an implied repudiation of his own Catholic faith, the one true Faith." (Aloysius McDonough, C.P., in 'The Sign,' February, 1954.)

In addition, the Roman Catholic Church is very outspoken about the matter of non-Catholics taking part in Catholic worship.

"Non-Catholics are allowed and indeed are more than welcome to enter a Catholic church in order to attend Mass, hear a sermon, make a novena, etc. But they are not allowed to take an active part in any religious rite itself of the Catholic Church when that participation must necessarily be considered to be a sign, an exterior manifestation, of religious unity between Catholics and non-Catholics." (Ibid.)

With all this in mind, it is disturbing to Protestants to see the double standard of the Catholic Church so prominently displayed and to see the hierarchy with ever-increasing boldness seeking control of the branches of our Federal Government and the governing forces of our society. To this end, Archbishop Patrick A. O'Doyle extended an invitation to President and Mrs. Eisenhower, both Protestants as individual believers, to attend one of the most solemn masses of the Roman Catholic Church, the traditional Red Mass on January 31 for the judiciary and lawyers at the opening of the court season. It is regrettable in the extreme that the Chief Executive and his wife both complied with the request, thus signaling the event as the first time a United States

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President has ever attended a Roman Catholic Red Mass, according to the New York Times of February 1. It is further deplorable that Chief Justice Warren, Associate Justices Clark and Minton, Postmaster General Summerfield, Secretary of the Navy Anderson, and Senator William F. Knowland, among others, were also in attendance.

While the President took no actual part in the mass, remaining seated with head bowed while the congregation knelt, according to the New York Times, Msgr. Cartwright in his sermon specifically stated: "I know I can speak for our people in Washington and for their chief pastor, Archbishop O'Boyle, who offers the Holy Mass today *in joining with you* in this sense of encouragement at the spiritual leadership of our Chief Magistrate." (*The Tablet*, February 6, 1954. Italics added.)

The President was accompanied by Bernard M. Shanley, "special White House counsel and a leading Catholic layman." (See THE CONVERTED CATHOLIC MAGAZINE, February, 1954.) On leaving, the President's party was escorted to the Cathedral door by Archbishop O'Boyle, who, according to *The Tablet*, "imparted his personal blessing on Mr. Eisenhower as he departed."

A letter from one of our readers, who attended the same church as Mr. Eisenhower's parents, points out very clearly that the Chief Executive is by this action betraying the principles of his own parents. He is certainly weakening the cause of Protestantism and freedom by lending his name and dignity to Catholic enterprise.

Undoubtedly, the President, as well as other Americans, would be startled if he even suspected what the Roman Catholic Church teaches regarding Protestants. The Catholic magazine *Information* (February, 1954) has this to say in a question-and-answer column:

"If a Catholic family lives in a city where there is no Catholic church or school, is it better for the children of that family to attend a Protestant Sunday School than not attend any?"

"Absolutely no! It would be a crime against God and against the children to

have them thus imbued with the teachings of a Protestant sect. Such a proceeding could not be justified under any conditions whatsoever."

Invidious as the above may seem to Protestant Christians, the Catholic Church has gone even further. In the book *Christian Denominations*, by Rev. Vigilius H. Krull, containing the Imprimatur of Bishop Hermannus Josephus, Protestants can find the official Catholic attitude regarding their respective denominations. Let us turn to the Presbyterian Church, of which the President and his wife are members.

According to the author, John Knox, disciple of John Calvin who founded the denomination, was

"a degraded apostate priest . . . who agitated with might and main against the Catholic Church . . . In his fury against the Church, he roused the people by inflammatory harangues to a pitch of frenzy, encouraged them to enter the churches by violence, to break the images of the saints and even those of our Lord, to sack the churches and set on fire the monasteries."

Calvin fares little better. He is chiefly accused of rank blasphemy for allegedly making God the author of the sin of Adam because of his promulgation of the doctrine of predestination.

The Episcopal Church is accorded no charity. It assertedly started

"with the complicated love-story of an indecent, lustful, ruthless, and brutal king . . . An immoral king caused the secession of England from the true Church . . . All Anglicans who sincerely wish a reunion of the Episcopal with the Catholic Church, must return unconditionally to the Church, from which their good ancestors were forced to separate themselves by a brutal king and then again by a wicked queen 'the notorious Queen Elizabeth' and an unscrupulous Parliament."

The Lutheran Church evokes the greatest outburst of calumny and is allotted the most space as well as invective. Luther, "an apostate, a sinful, insubordinate, excommunicated man, the Father of Protestantism," left in the wake of his . . . . .

"so-called reformation . . . rebellion, bloodshed and licentiousness. No true historian can ever cheat himself into the conviction that Protestantism brought peace and happiness."

On the contrary,

"by his incentive talk and venomous pen" he "destroyed peace and harmony throughout the Fatherland." "Where formerly people had lived peacefully together, there rebellion and hatred entered, and despotism ruled with an iron hand. This universal cause of discord, devastation and despicable barbarism was the result of revolt against the Church."

That this attitude toward Protestantism in general and Lutheranism in particular still obtains is indicated by an article on the recent, widely publicized film "Martin Luther." The November, 1953, issue of *The Sign*, national Catholic magazine, replies in the following words to a query regarding the film:

" . . . the religious war spearheaded by Martin Luther was a deformation rather than a reformation . . . Luther was one of the most depraved men the world has ever known—vile in thought, word, and conduct."

We wonder if our President has any inkling of the above. We wonder if he has set the proper example in attending a mass in a church which has so consistently opposed our American way of life, inveighed against our Protestant heritage, and condemned those Christian principles so essential to our testimony. Even Roman Catholic followers will see that on the one hand bigotry and abuse are wholly unchristian and that on the other hand the display of external grandeur designed to impress our Chief Executive is nothing but superficiality, vanity, and self-glorification.

But in a more serious way, *the incident is another step in the advance to make America Catholic*. It would be in order for Protestant leaders of this country to invite our President's attention to the fact that the Catholic hierarchy has not finished its work of conquering the high positions in our government. The work will be completed only when the United States has become a

Roman Catholic Church-State. To this end the Church is dedicated.

### **Federal Government: The Stronghold of Roman Catholics?**



Sen. Joseph McCarthy

Is it possible that the McCarthy issue in the United States is a smoke screen for activities favoring Roman Catholicism in this country?

Apparently some individuals and groups are beginning to think so. Wilbur LaRoe in *The Presbyterian Tribune* for Jan., 1954, observes that "a situation may be developing where the average man on the street will think that if a person is a Roman Catholic there need be no question as to his loyalty, but if he is a Protestant, perhaps he should be investigated." Why?

Joseph C. Harsch, special correspondent of *The Christian Science Monitor*, gives a provocative answer in an article entitled "State of the Nation: Religious Controversy" (November 10, 1953). Quoted editorially in *The New Age* for January, 1954, the article reported that the General Council of the Presbyterian Church issued a letter to its constituents on November 3, 1953, "declaring that 'truth is being subtly and silently dethroned by prominent public figures from the position that it has occupied hitherto in our American tradition,' and warning that 'the moral consequences will be terrifying.'"

Mr. Harsch reminds his readers that "for about half a century it has been impolite to air in public print the old issues in the Christian world between Protestant and Roman Catholic." But the "tacit truce" is breaking down, and the ground swell of aroused opinion is beginning to be observed as greater prominence is given to controversial issues in American publications.

The most insidious encroachments seem to have followed in the wake of Senator McCarthy's Communist investigations, though it is probably too early to pass judg-

April, 1954



ment on any cause and effect relationship. But the Senator's activities "have had the incidental effect, whether accidental or intentional," continues Mr. Harsch, "of increasing the proportion of Roman Catholics to Protestants employed in the public service." To protect themselves from attack, government officials have resorted to employing Catholics—inasmuch as the Senator is a good Catholic,—with the result that the proportion of Roman Catholics included in dismissals is remarkably lower than that of Protestants.

To substantiate his allegations, Mr. Harsch comments that he has

"failed to find a single Roman Catholic among officials dismissed from the State Department. A Protestant compilation of dismissals from the Foreign Operations Administration indicates that 80 per cent of all dismissals are Protestant and that many of the 20 per cent of dismissed Roman Catholics were subsequently 're-absorbed' into the service. If the present trend were to continue, Roman Catholics, who are a minority of the American population, would become the majority of federal employees."

It is the fear of consequences implicit in such a movement that is rousing some Protestants from their twilight sleep of indifference. They are concerned lest "Roman Catholic fervor against Communism may turn out in the end to be primarily a vehicle for an assault on Protestantism."

"The evidence to substantiate such a concern among Protestants is not conclusive," Mr. Harsch says by way of summing up. But "The Presbyterian statement is in itself conclusive evidence of the existence of the concern."

While admitting the scarcity of evidence, the *New Age* trenchantly comments that

"the collective acts and pronouncements of the church hierarchy for generations have tended to confirm the opinion that these have not been nearly so much for the freedom of man as for the financial and political aggrandizement of the Roman Catholic Church-State."

If what Mr. Harsch has reported is found to be fully authenticated, it is high time

that not only Protestants but all Americans return to their posts of eternal vigilance and man the guns of Constitutional guarantees in defense of their liberties before the enemy is upon them. Time is running out.

### *The Pope Condemns "Mass Democracy"*



Abraham Lincoln

not enough as a Catholic when he urged "... every American who feels as I do about this blood trade with a mortal enemy to write or wire the President of the United States and let him know how they feel so he can be properly guided in this matter."

The magazine, with vehement conviction, goes on to comment:

"Because the Senator regarded Mr. Eisenhower as 'an honorable man,' he thought the President would 'follow the will of the American people if that will is known to him.' The principle of government the Senator here invoked is, in our opinion, inherently wrong. It is that of 'mass democracy,' of appealing to the 'people' to pressure their representatives into following their 'will' (the way they 'feel') on highly complex issues. Pope Pius XII explicitly condemned 'mass democracy' in his 1944 Christmas Message ... The people, of course, have a right 'to petition the government.' But they cannot expect officials to let telegrams alone shape our foreign policy."

We do not know if Senator McCarthy is familiar with the doctrines of his Church regarding democracy. We do not know if he realizes the staunch opposition of the

In a recent issue of the Jesuit magazine *America* (December 19, 1953), emphasis is again focused on the long-standing Roman Catholic attitude opposed to democracy. This time the criticism is shifted to their own co-religionist Senator Joseph McCarthy, who, in his remarks on the Red China blockade, was speaking too much as an American and

Church to the Democratic way of life. But to be truly informed, he should know that the Roman Catholic system is by its very nature monarchic, autocratic, and totalitarian, and will not hesitate, in seeking to defend its own doctrine, to openly condemn or subtly undermine the philosophy of those who uphold democratic ideas. It is only too evident that the Jesuit writer of the material quoted above would seek to deny Senator McCarthy the right to think and would—if he could—silence his formulated opinions with the *ipse dixit* of the Pope.

### Americans Reject Papal Dictums

The American people as a whole have both resented and rejected this intrusion of Vatican dicta into their affairs. And, in consequence, American public opinion has again and again, even in recent months, forced the Pope to change the tenor of his rhetoric and pressured spokesmen for the Vatican into "interpreting" and softening the meaning of certain words in order to pacify ruffled minds.

By way of example, some time ago the Rotary Clubs were condemned by the Pope, but reactions were so unfavorable that the Pope had to alter his attitude and the Church had to apologize. Another issue that caused widespread repercussions was the dictum about saving the unborn child in spite of any risk of losing the mother. Again, public pressure was so great that the Church was forced to rescind the original declaration and sugar-coat the real doctrine. Next came the dogmatic pronouncement that outside the Roman Catholic Church there is no salvation. Although this belief is basic to Catholic philosophy, the hierarchy in America, alarmed at the potentialities, played down the issue, even at the risk of betraying their loyalty to the Holy See.

But American people cannot be fooled, even by smooth doctrines and pious pronouncements. And what the Pope condemns as "mass democracy" is too close to the hearts and lives of American citizens brought up under the protection of the Constitution to gain blind acceptance.

Democracy begins with the individual. Whether there is one individual or a million, democracy still represents individual

voices. Men elected to public office are there for no other purpose but to represent the voice of the people and have no power except as it is given them by the will of the voters. And in a democracy such as the United States, however distasteful it is to the Roman Catholic hierarchy, the majority rules.

### "Mr. President" or "Your Majesty"?

Since we cannot all go to Washington and cannot all be executives and legislators, political philosophy of necessity demands a representative form of government. In a sense, then, we are in the White House and the Congress, though in the person of our representatives. We are in a special sense embodied in them. Therefore, if our representatives attempt to act contrary to the wishes of the majority of the voters, they are no longer worthy to occupy their position. Take the will of the people away, and you cease having representative government. Silence the people's voice and you will establish autocracy and absolutism, the very antithesis of the democracy which the Pope deprecates.

America is wrong both philosophically and politically in stating that the principle of government invoked by Senator McCarthy is "inherently wrong." For as long as the American people register their opinions and "mass democracy" still exists, just so long will we continue as the champions of freedom and human rights; just so long will we the people have access to our government; just so long will we call our President not "His Majesty" or "His Holiness," but Mr. Eisenhower or, as he prefers, Ike; just so long can the President get along without armored cars and the government without an army of bodyguards. Only in a democratic system of government can this happen.

How utterly opposed is the Roman Catholic concept of government to that which serves as the backbone of the American republic—or, to use the wonderful words of Lincoln, government of the people, by the people, for the people. People means this United States—150,000,000 individuals strong.

## Parochial Schools and Juvenile Delinquency

*Life* magazine, in a series of articles on United States secondary education, last January 18 featured a Roman Catholic parochial high school in Great Falls, Montana. Typical of parochial schools all over the country, Great Falls Catholic Central High was set up "for the sole purpose of combining religion with education" and has fifteen nuns on its faculty.

"Permeating the entire atmosphere of the school are expressions of Catholic faith. Every student, even the twelve non-Catholics, attends a required daily class in religion where Catholic philosophy, history, prayer and liturgy are interpreted . . . In the hallways, in the chapel, in every classroom, students turn frequently toward the crucifix and the other symbols of their faith."

Though discipline is strict and students "are more than ordinarily respectful to the teachers," there is instruction by the nuns in social activities such as dancing, twirling, dramatics, and pep bands. "Far from looking on this as unseemly," modern parochial school authorities encourage servants of the Church to adapt themselves to the ways of modern youth.

"In recent years parochial school enrollments have gone up—mostly because of the growth of the Catholic system." Of the 750,000 teen-agers enrolled in denominational high schools, 600,000 attend Catholic parochial schools—a striking disproportion.

### Delinquency Among Roman Catholics

That the "godless public school system," so often berated by the Roman Catholic Church, is not responsible for juvenile delinquency among teen-agers was pointed up in a survey made by the National Education Association (*Church and State*, December, 1953). On the contrary, "juvenile delinquents come largely from the ranks of truants," who were, *ipso facto*, outside the influence of the school. "Nor is it clear that church affiliation and training provide any perfect antidote to criminal tendencies," the report continues. "Witness the state-

ment of Father George B. Ford, Roman Catholic chaplain at Columbia University, that during the first four months of 1943, 64 per cent of the juvenile delinquents in Children's Court (New York City) were Catholic (in a city where Roman Catholics are one-fifth of the population). This means the Catholic Church has something to be greatly concerned about."

A Mr. C. Martinez, writing to the *Denver Post* (December 21, 1953), evidently feels the same concern. "A priest," he writes,

"testified before a Senate investigating committee that a majority of juvenile delinquents come from Spanish homes. What he failed to mention is that somewhere along the line the Catholic church has failed these people.

"About 99 per cent of the Spanish people are Catholic, and no other institution has as much influence on them as the church . . . The church can do more than any other institution to improve our lot through the proper encouragement of the parents who need it the most. Encourage them to improve their homes, education and training. Above all, our church must set a better example by forbidding beer drinking and gambling within the church walls. Raising money for nice churches is fine, but the souls of our people are better."

Can it be that the parochial schools, which are supposed to be a bulwark against "godless secular education" are turning out juvenile delinquents? If there are four times as many Catholics as Protestants in denominational high schools (*Life*, January 18, 1954), why is the percentage of Catholic juvenile delinquents so disproportionately high? Should one infer that the Roman Catholic religion provides no defense against crime within the minds she has molded from early childhood? Is secular education turning out better citizens?

In view of the high rate of delinquency among teen-agers of Mexican parentage in Los Angeles—to mention one city that has recently suffered an acute attack of delinquent outbreaks—the foregoing questions deserve serious consideration. If the Roman Catholic Church is producing more youth-



ful criminals than any other group, the following report from a Senate Delinquency Quiz (Associated Press, November 19, 1953) takes on alarming proportions:

"There was a 29% increase in juvenile delinquency from 1948 to 1952 and the prospect for the future is even more serious. If the rate of juvenile delinquency climbs from 1952 at the same pace

there will be about 750,000 juvenile delinquents in 1960."

Although we would not for a moment claim that education and religion are the only factors in juvenile crime, nevertheless the figures relevant to the Roman Catholic Church should by no means be depreciated in significance. Let the record stand.

### *Coming In The May Issue:*

"Red Patches in the Purple Curtain," by W. M. Montaña

"Protestantism a Crime in Italy," by Prof. Vincenzo C. Nitti

Plus other interesting items by converted Roman Catholic priests.

## "The Churchman" Celebrates Anniversary



Guy E. Shieler

On January 1, 1954, *The Churchman*, interdenominational Protestant church organ, celebrated its 150th anniversary. Tracing its ancestry back to the *Churchman's Monthly Magazine*, founded January 1, 1804, in the second administration of Jefferson and only fifteen years after the Revolution, the publication has had a checkered career. But in all its activities, *The Churchman* has attempted to abide by its stated aims:

"... to make articulate the ideals and longings of men and women the world over who know the civilization of tomorrow must stem not from mere 'lip-service' ... but from goodwill expressed in daily, hourly thought and action."

As an indication of its success, *The Churchman* in 1934 was awarded the medal of honor by the School of Journalism at the University of Missouri—the only religious journal in the world ever to receive this famous award.

We add our congratulations to Editor Guy Emery Shieler and to *The Churchman* for such a splendid record through the years and look forward to the anniversary number which will be printed later this year.

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# *Christ Our Life ---*

## MEDITATION AT EASTERTIDE

### **Christ a Reality**

"It is of no use to say that Christ, as exhibited in the gospels, is not historical, and that we know not how much of what is admirable has been superadded by the tradition of His followers. Who among His followers, His disciples or His proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the gospels? Certainly not the fishermen of Galilee; as certainly not St. Paul, whose character and idiosyncrasies were of a totally different sort; still less the early Christian writers, in whom nothing is more evident than that the good that was in them was all derived, as they always professed that it was derived, from a higher source."—Mill.

### **Christ the Incomparable**

"We sometimes compare one man with another, but Christ can be compared with no one. He cannot even be described. Our ideal of Him is deficient. He seems like some new flower that an angel has brought from the skies; planted in the earth, it is more lovely and fragrant than all others; and besides, it never withers and dies; blooms and smiles with as much beauty amidst the snows of winter as amidst the finest surroundings of summer. Yea, Christ is like some new star that has appeared in the heavens; and so clear is its light, and so radiant its glory, that it stands forth among the stellar hosts as the central object; and because of its exceeding beauty men have come to call it the morning star of God."—J. Reid.

### **Christ the Highest**

"The human mind, no matter how much it may advance in intellectual culture and in the extent and depth of the knowledge of nature, will never transcend the height and moral culture of

Christianity as it shines and glows in the person of Jesus Christ."—Goethe.

"Jesus represents within the sphere of religion the culmination point, beyond which posterity can never go, yea, which it cannot even equal. He remains the highest model of religion within the reach of our thoughts."—Strauss.

### **Christ the Sublime**

"I confess that the purity of the gospel has its influence on my heart. Is it possible that a book at once so simple and sublime should be merely the work of man? Is it possible that the sacred personage whose history it contains should be Himself a mere man? What sweetness, what purity in His manners! What an affecting gracefulness in His delivery! What sublimity in His maxims! What profound wisdom in His discourses! What presence of mind in His answers! How great the command over His passions! Where is the man, where the philosopher, who could so live and so die without weakness and without ostentation? If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God."—Rousseau.

### **Christ the Unsurpassed**

"Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; His legend will call forth tears without end; His sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus."—Renan.

### **Christ the Bearer of the Cross**

"An ancient historian tells us that at the siege of Babylon Darius condemned three thousand captives of war to the death of the cross. Another relates how

when Alexander inflicted long-threatened vengeance on Tyre he crucified two thousand prisoners, and that crosses stood on her bloody shores thicker than ships' masts in her crowded harbour. And when the Romans let fly their eagles against Jerusalem, Titus, measuring out to the Jews the measure they had meted out to Jesus, gave them crosses enough. A spectator of the scenes, amid which Judah's sun set in blood for ever, tells us that wood was wanting for crosses and crosses for bodies. Yet had Babylon's, Tyre's, Jerusalem's, all these crosses been raised to save you, and on each cross of that forest, not a mere man, but a dying angel hung, had all heaven been crucified, here is greater love, a greater spectacle."—Guthrie.

### Christ the Ransom for Man's Sins

A dissipated Russian officer having become hopelessly involved in debt, sat down in desperation and wrote out a list of his indebtedness. Summing up the whole, he wrote in despair at the bottom, "*Who can pay such a debt as this?*" That night the emperor passed through the barracks in disguise, and seeing the paper beside the sleeping man, read it, and wrote at the end of the question the one word *Nicholas!* In the morning the officer wondered who had done it, but all doubts vanished when at ten o'clock the emperor sent the cash necessary for the heavy payment. Unsaved reader, you are in debt also. Think of thy sins, how much thou owest thy Lord, and when in despair you say, "Who can pay such a debt?" I whisper the name of Jesus. He can pay it. He has paid it.

### Christ the Justifier

"Neither shall a garment of mingled linen and wool come upon thee." (Deut. 23:11). The law was figurative, and shows us that in the case of justification, acceptance and salvation, we are not to join our works, our services with the righteousness of Christ. God abhors a linsey-woolsey righteousness. And as, by the letter of this law in the Hebrew account, one thread of wool in a linen garment, or one linen thread in a woollen

garment, made it unlawful; so the least manner of mixture in the business of justification makes all null and void. And if by grace, then is it no more by works; otherwise grace is no more grace. But if it be of works, then is it no more of grace; otherwise work is no more work (Rom. 10:6). He that shall mix his righteousness with Christ's, his rags with Christ's royal robes, his water with Christ's wine, is in the ready way to perish for ever."—T. Brooks

### Christ the Sanctifier

Justification regards something done *for* us; sanctification, something done *in* us. The one is a change in our *state*, the other in our *nature*. The one is perfect, the other gradual. The one is derived from the obedience of our Saviour, the other from His Spirit. The one gives us a title to heaven, the other a meetness for it. Suppose you had a son; you forbade him to enter a place of contagion on pain of losing all that you could leave him. He goes, and is seized with the infection. He is guilty, for he has transgressed your command; but he is also diseased. He wants not only a father's pardon, but a physician's aid. *Forgiving* does not heal him. In vain is he freed from the forfeiture of the estate, if he be left under the force of the disorder."—W. Jay.

### Christ the Consummation of the Sinner's Need

In the 53rd chapter of Isaiah there are no fewer than *eleven* expressions that clearly describe the vicarious character of our Lord's sufferings. (1) "He bore our griefs." (2) "He carried our sorrows." (3) "He was wounded for our transgressions." (4) "He was bruised for our iniquities." (5) "The chastisement of our peace was upon Him." (6) "By His stripes we are healed." (7) "The Lord hath laid on Him the iniquity of us all." (8) "For the transgression of my people was He stricken." (9) "When thou shalt make His soul an offering for sin." (10) "He shall bear their iniquities." (11) "He bore the sins of many."

# IS PROTESTANTISM SECOND-RATE NEWS?



## AN OPEN LETTER TO LIFE MAGAZINE

Sirs:

*Life* magazine has over-indulged in the display of Roman Catholic activities and ceremonies in recent issues. Anything—even items of the smallest journalistic interest—is considered newsworthy and is given prominence. Yet anything that really portrays Protestantism in its true picture has been, it seems to us, purposely neglected.

Through the media of public information and entertainment — motion pictures, radio, television, and especially journalism—Protestantism is presented as a second rate item, while Roman Catholicism is accorded every favor. Even so-called impartial and non-sectarian organs go out of their way to show special consideration to anything touching on Roman Catholicism.

Since we are criticized for being too conservative in our attitude toward this matter and since we have received complaints from all angles protesting this un-American practice, we are now becoming vocal in expressing the opinions of our readers.

We feel it is more than coincidence that some isolated case of a Protestant becoming a Catholic receives sensational publicity, whereas a Catholic who leaves his church for Protestantism is almost completely ignored by the public press. We have every reason to say this. Our organizations—especially Christ's Mission and the Western Hemisphere Evangelical Union—have received dozens of prominent Roman Catholic priests who have come to us for physical and spiritual help and have been converted to the Protestant faith. But when have you reported these facts?

True, you publicized, for instance, the marriage of the Rev. Luciano Negrini, famous Italian priest, to the Catholic

daughter of a professor at Loyola University in Chicago—but you failed completely to mention the fact that he was later helped by our organizations, with the result that he is now in Mexico doing missionary work under the auspices of Christ's Mission and the W.H.E.U.

You have failed to mention a man of the caliber of Dr. Andres M. Mateo, formerly the most prominent Roman Catholic clergyman in Spain and now a convert to our faith. You have failed to make public the conversion to Protestantism of Fathers Luis Padrosa and Carrillo Albornoz of Spain, and Dr. Thomas Courret, former guardian of the Franciscan Order of Peru, and scores of others whose names we could furnish.

And yet you have devoted countless pages to Roman Catholicism in recent months and years. We particularly refer to your magazine issue of May 4, 1933 (which was devoted to Africa), in which every effort was made to exalt Roman Catholic missions and belittle Protestants.

With utter lack of a sense of realism, your writer states: "I have found that except for those trained by the Catholics, the Missions seem not to have produced satisfactory or trustworthy converts." And he further states, with no apologies, "The Catholic Church makes better converts than does the Protes-

tant." And the only pictures of the Missions show Roman Catholic priests and a Catholic choir.

And yet the *African World* for April, 1953 ("the only journal that covers Political, Social and Economic developments in all the African territories"—quoted in *The Sudan Witness*, August, 1953), printed the following about the Christian Resistance Movement:

"They have a ruthless attitude to sin, both in themselves and in others, and this produces an integrity of life which is challenging to us all. A District Officer told me that he was gradually re-staffing his department with men of this type, for only they were completely trustworthy. A headmaster of a big secondary school said that the best boys in his school for their courage, friendliness and hard work were these real Christians."

*The Sudan Witness* agrees:

"Most of the Government agencies and stores in much of Africa at least bear witness to this, that they are much more ready to employ converts of Evangelical Missions, than they are of the Catholic Church."

A "Protestant Observer" gives his impressions of Protestant missions in Africa in *Eternity* (January, 1954). After reading your *Life* article while en route to Nairobi, he determined to test its accuracy during his travels in Tanganyika. His conclusions are inescapable. The ratio of Roman Catholics to Protestants is about 50-50 officially, though less actually, but the former are much more vocal in making their wants known. "They use education as the spearhead of their advance. With these trained teachers they are always ready to leap ahead if any government project suits their end." In one case the Church stepped into a village although opposed by the local people, "who expressed their opposition by not sending the children" to the Catholic school.

A Mohammedan chief in the Eastern Province protested that he wanted Protestant schools in his chiefdom but that

Roman Catholics came and showed contempt for him and others, setting up churches and schools against his desires as expressed to the government. He concluded, "Protestants come and consult with us, co-operate with us, providing churches and schools where we want them. The Roman Catholics only bring strife."

While the writer was watching a Roman Catholic padre supplying free beer to parishioners in another village, an African commented, "Bwana, it is common for the padres to drink with the people and also to get drunk on special occasions."

At Ujiji, a Swedish missionary, referring to the large Roman Catholic Cathedral, remarked, "Big buildings, yes, but small influence. Mohammedanism is gaining. The Roman Catholic Church does nothing to stem it."

Back in the Mau Mau country, an African revival leader summed up the effect of Roman Catholic missions in Africa:

"Bwana, the Romans haven't a message which stands up to the stress of persecution. These days there is only one message for Africa and that is to 'Behold the Lamb of God that taketh away the sin of the world.'"

These facts *Life* completely ignored in its coverage of African missions. We respectfully recommend the accomplishments of Protestants for favorable consideration in a future issue.

(Signed) W. M. Montaña  
Editor,

THE CONVERTED CATHOLIC MAGAZINE

### FORM OF BEQUEST

I hereby give and bequeath to Christ's Mission, Inc., a corporation organized and existing under the laws of the State of New York, the sum of..... dollars, to be paid out of any real or personal estate owned by me at my decease.



# LUTHER

## VS. JUDAS

Lives that Speak



THE recent furor on the part of the Roman Catholic hierarchy over the "Martin Luther" film was sure to boomerang if only given time. For the foul epithets hurled against the father of modern Protestantism recur too frequently in the quivers of Catholic and non-partisan writers to find any permanent resting place in the Protestant camp.

On January 18—a month after featuring Pope Pius XII—*Time* magazine carried an account of the final resolution of the controversy over the burial of Cesare Borgia in the Spanish highland town of Viana. The remains of "lethal and licentious Cesare Borgia," the "illegitimate son of Pope Alexander VI and himself a cardinal at 18, an accomplished murderer at 25, and military conqueror of a good part of Italy at 27," were finally removed from beneath the cobblestones of a common, dirty street and "laid to rest once again in Santa Maria Church, with the full blessing of the see of Calahorra." (Italics added.)

Three weeks later, *Time* carried a book review on Maria Bellonci's *The Life and Times of Lucrezia Borgia*, a prizewinning (1939) biography now translated into English, which lays a few more scandals at the Borgia door. Lucrezia, according to modern historians, says *Time*, was "a woman who probably poisoned no soup herself but weakly watched the other Borgias doing such things." In summarizing the book, *Time* continues: "Her father, Rodrigo Borgia, a crafty, sensual and deceptively charming Spaniard, got himself elected Pope in 1492 as Alexander VI. Alexander was an unashamedly worldly pontiff who made no effort to conceal Lucrezia and his seven other bastard children—indeed, thought nothing was too good for them. For eleven years, in

one of history's most painstaking carpet-bagging expeditions, he virtually turned the papacy and its possessions into a family preserve.

"Cesare, Lucrezia's brother, was the Pope's right-hand man in these endeavors. With his father's connivance, he poisoned, assassinated and generaled his way, temporarily, to supreme power in central Italy."

For political reasons, Lucrezia was provided by her family with three separate successive marriages. "But whenever an emergency came up, she proved that she could rule as well as take the menfolks' orders." In fact, "the Pope had such confidence in her that he left her in charge of the Vatican when he was away."

But though her husbands and lovers were murdered or disposed of by various means, "Lucrezia never poisoned anybody—at least so far as Author Bellonci knows. The other crimes laid at her door were all the work of her brother Cesare or, in some cases, of Pope Alexander."

After a life lived in the midst of intrigue and crime, Lucrezia finally turned to religion, and shortly thereafter she came down ill and, at 39, she died. The year was 1519.

This is in part and in brief the record of the ruling family in papal circles during Luther's early years. This is the characterization in a secular magazine of the Church Luther sought at first to reform from within. And yet the Roman Catholic Church today has the canny candor to call Luther, who was shocked beyond words at the scandals he witnessed in Rome, "One of the most depraved men the world has ever known." But where is the record of his assassinations, his murders, his multiple marriages, his licentiousness? And which is

better—to bring illegitimate children into the world like Pope Alexander VI, or to marry and rear children in the fear and admonition of the Lord like Martin Luther?

Not content with defaming the character of the mighty Reformer, the Church artfully explains away the corruption of the age. In an article entitled "Where Luther Fell Down" (*Information*, December, 1953), Thomas J. Cawley with skilful but by no means convincing casuistry claims that just as Christ cannot be held responsible for Judas' betrayal and suicide, neither can the Catholic Church be considered a failure because of "the weakness, laxity, and worldliness of a comparative few."

"Not that abuses had not crept into the lives of the sixteenth century clergy and laity. And not that certain individuals had not perverted the teaching of the Church.

"However, these perversions could not be laid at the doorstep of the Church itself. The Church was not to blame if other Judas' had attained positions of prominence. And the Church had not failed simply because some of its chil-

dren chose to live at variance with its teaching."

What the writer fails to take into account, first of all, is that there is a vast difference between "the Church" and "the Roman Catholic Church." Secondly, though a church cannot necessarily be considered directly responsible for the deviations of its adherents, nevertheless it is definitely answerable for its attitude and actions toward its delinquents. A cancer in the body does not belong and may be excused and deplored. But unless it is severed and removed, it eventually destroys the body, which then partakes of the nature of the disease and shares its dire consequences. To paraphrase, it becomes "guilty by association."

The Roman Catholic Church is not THE church, nor is it the church born at Pentecost and founded upon Christ the Rock. It grew out of the primitive church as a malignant tumor, weakening the real body. Thus the imperative of the Reformation and the logical claim of genuine Christian voices to go back to the primitive and original teachings and practices of Christ.

## SALVATION FOR \$15.00

By JOANNE KADLEC

SALVATION can be bought for \$15—that was the news several Catholic priests announced when they visited the town of Tovar in eastern Venezuela recently. They claimed to be "holy missionaries from Jerusalem," and dressed like the prophets of old in order to impress the people. The "salvation-for-\$15" teaching flatly contradicts the doctrine of purgatory, but the poor and ignorant class of people, in their spiritual blindness, never stop to reason out such things. Wherever these Catholic missionaries went, crowds flocked to them to confess sins and receive "forgiveness." The poor go without proper food and clothing in order to have money with which to fulfill the claims of Rome, for salvation apart from paying money is unheard of. Consequently, many cannot understand the simple Jesus-paid-it-all message and thus refuse to believe.

The priests know that if the gospel is permitted to spread, they will lose their "big business." As a result, even the smallest town

has its priest who indoctrinates the people against the evangelical missionaries. When several missionaries of The Evangelical Alliance Mission visited the village of Santa Cruz, Venezuela, recently, they distributed tracts and sold New Testaments. The priest passed by them in a jeep, shouting to the people not to accept their literature. Too much of a coward to talk to the missionaries face to face, the priest announced over the loudspeaker of the Catholic church building that there were Protestants in town propagating their doctrines, and that the "Christians" of Santa Cruz should refuse their literature in order to prevent them from getting a foothold in the town. He called the attention of the whole town to the missionaries, and the result was amusing. Those who feared the priest peered out of their windows and front doors to catch a glimpse of those terrible Protestants. But others as if openly defying the priest, came to the missionaries and asked them for tracts and New Testaments. Once more God had caused victory to come out of opposition!

April, 1954

## "TRUTH ALONE IS STRONG"

THE MONTREAL GAZETTE featured a letter written by Henry Smeaton, S.J., last January 18, upholding the "courageous action" taken by the Quebec Board of Censors in banning the film "Martin Luther." Upset by the criticism stemming from all quarters, Jesuit priest Smeaton hastens to point out that while the Board was ostensibly created to protect "the morals of our cinema-going public from the contamination of lewd and suggestive motion pictures," its members sometimes have to take a "much more delicate" decision: "The offense in certain pictures is not to the morals but to the intelligence and practical judgment of truth or perhaps only to the susceptibilities and prejudices of sections of our population." "Martin Luther" is an "excellent example of such provocative matter," especially since it claims to be historically accurate, says Smeaton.

But "what do we find?" he asks. And this is a summary of what the film meant to him:

"A feature film that represents the age old Christian Church as so corrupt and venal that there is nothing good left in it but the singing of the Augustinian monks . . . A Church so debased that it is shown as officially trafficking in pseudo-relics and the sale of shares in the Communion of Saints; a Church so degenerate that its Pope, the Medici Leo X jokes about the Twelve Apostles, the Seven Deadly Sins and the Ten Commandments as he practises simony and sends a caricature of a friar, with piggish eyes, to preach a crusade; a Church so alien from the spirit of the Sermon on the Mount that it inculcates only fear in its subjects; in a word, a Church so fallen from its high estate that the noble minded man of God, Martin Luther, just had to revolt from its tyranny and degradation."

But Smeaton is not afraid—not at all afraid—that Catholics might have their eyes opened to some of the evils that existed in sixteenth-century Rome (evils openly admitted by the Church because

they were so flagrant and difficult to conceal), for "ordinary Catholics . . . know with absolute certainty that they do not belong to a Church of racketeering gangsters." What Smeaton is afraid of—and this is a clever twist—is that they will be

"so shocked at such an obvious misrepresentation of history that they will begin to think (unjustly, mind you) that their Protestant friends are in bad faith. They might come away from such a picture filled with resentment against those responsible for such an inaccurate and unfair delineation of things Catholic."

The Board of Censors simply "could not take a chance on rousing animosities that are not always as easily quieted as excited." By this same token, then, no film should be shown representing, for instance, the struggle between England and America in the Revolutionary War, because old animosities might be aroused.

We are inclined to suspect that the truth hurts. The unanimously unfavorable reaction in all Roman Catholic papers and magazines, which have been denouncing the film as rank misrepresentation, bespeaks a fear almost hysterical in proportions—a fear of skeletons that rattle too loudly in the closet of Church history to remain concealed, a fear of noble voices rising to a loud crescendo from the dungeons and pyres of persecution, a fear of dark purposes becoming visible through rents in the Purple Curtain.

In the physical world, to every action there is an equal and opposite reaction. But the words of the poet remain with us:

"Though the cause of evil prosper,  
Yet 'tis truth alone is strong;  
Though her portion be the scaffold,  
And upon the throne be wrong.

"Yet that scaffold sways the future,  
And, behind the dim unknown,  
Standeth God within the shadow  
Keeping watch above His own."

The defense rests.





# The Knights of Columbus ask us to "INVESTIGATE"

by

KURT E. MARQUART

THE KNIGHTS OF COLUMBUS, in their drive for converts, are making frantic efforts to conceal Rome's real face, which, if it were known in all its true guise, would repel not only Protestants but also many Catholics. The literature with which the Knights of Columbus are flooding the nation is a masterpiece of subtle equivocation and clever wording. The Knights' pamphleteers dispose of the unpopular teachings of their church by watering them down, explaining them away, and, when all else fails, brazenly denying them.

The issue of Roman Catholic Mariolatry and saint-worship in general is one of the more unaccommodating—to the purposes of the Knights: to deny too much might provoke the papal wrath, yet admitting the whole truth would strike the death-blow to the prestige of the Roman Catholic church. The situation is indeed delicate, but the Knights' propagandists are equal to it. This is their recipe for success: Take some truth, carefully excluding indigestible material, add such seasonings as may be required, dissolve in equivocation till the resulting verbal mass is elastic enough to stretch either way and is ready to serve to the American public. Now let us see how this is done.

## Trick Arguments

The charge that the Roman practice of kneeling and praying before statues is idolatrous is brazenly repudiated on the grounds of the remarkable discovery that Catholics do not pray to the statues, but to the persons they represent.<sup>1</sup> This peculiar statement gets us exactly nowhere, yet some are willing to take such an answer and be satisfied!

Instead of showing that saint-worship is not idolatrous, the writer glibly re-

duces the whole question to absurdity by saying:

"Our parks and public places are filled with graven images — statues of Washington, Lincoln, and other famous persons. Is this a public defiance of God's law? . . . Are painting and photography evil crafts?"

This is a favorite trick with the Knights of Columbus pamphleteers. By spending their energy refuting ridiculous and absurd extremes, they create the impression of having won a decisive victory, when in reality, they have avoided the issue.

In defense of the pamphlet entitled, "*Yes . . . the Mother of God WILL Help You*," they argue that the whole difficulty lies in the mistaken notion of Protestants that "worship and external gestures of worship are due to God alone." (p. 34) To prove that the Catholic use of statues is not wrong, the writer of "150,000,000 American Idolaters?" gloatingly seizes upon Ex. 25:18, where the mercy seat is described as being flanked by two "cherubims of gold." The article fails to mention, however, what would have happened to an Israelite, had he dared to show even "external gestures of worship" (such as kneeling, bowing, etc.) to the cherubims.

<sup>1</sup>Why the Catholic Church Says 'Investigate.'" (Copyright Knights of Columbus, St. Louis, 1949), pp. 13 & 14.

### *Worship and Adoration*

The pamphlet, "Yes . . . the Mother etc.," enters into a hair-splitting discussion of the meaning of the word worship, alleging that "adoration" is due to God alone, while plain worship is due to Mary and the saints. It is significant that no attempt is made to justify this position on the basis of the Bible.

The distinction between worship of a lower order and worship of a higher-order, or adoration, is entirely artificial. It does not work out in practice for the simple reason that human emotions are not as yet subject to the decrees of the Roman theologians. The mere fact that the practical adoration of Mary is, for the benefit of Protestant critics, theoretically referred to as "worship of the lower order," does not change the nature of the act of worship. Does the Spanish peasant, for instance, know that his bowing and kneeling before Mary's statue are supposed to be "of a different kind" than the same acts done before the crucifix? The only difference is that from Mary he expects help, mercy, and sympathy, while from God he is taught to expect nothing but wrath and punishment. God is worshiped with a view to appeasing His anger by an occasional Mass, while Mary is approached with love, trust, and absolute confidence in her assistance. This is how "worship" and "adoration" compare in practice.

### *The Mass*

But lest we think that adoration is something spiritual, the writer of "Yes . . . the Mother etc." assures us (p. 35) that "the action which exclusively expresses adoration is sacrifice," the sacrifice being, of course, the Mass. It is then suggested that the Protestant Church lacks this wonderful sacrifice, and that Protestants can honor God only with such poor substitutes as "expressions of prayer and praise and . . . the sentiments of a contrite heart."

The Mass, supposedly a real though unbloody repetition of the sacrifice of Calvary, is a perversion of the Lord's Supper; for "Christ entered in ONCE into the holy place, having obtained

eternal redemption for us" (Heb. 9, 12). "We are sanctified through the offering of the body of Jesus Christ ONCE for ALL. "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can NEVER take away sins: But this man, after he had offered ONE sacrifice for sins FOREVER, sat down on the right hand of God; . . . For by ONE offering he hath PERFECTED FOR EVER them that are sanctified" (Heb. 10:10, 11, 12, 14).

According to "Yes . . . the Mother etc.," the only form of worship that may be given to no one but God is the "Sacrifice of the Mass." The inevitable conclusion is that all other forms of worship may be given to saints and angels without breaking the first commandment. In other words, the Israelites did not commit idolatry when they worshiped the golden calf, because they did not offer the Mass to it! The first commandment, which reads, in part, "thou shalt not bow down to them nor serve them," should be changed so as to read "thou shalt not offer the sacrifice of the Mass to anyone but God." Christ, when He was tempted in the wilderness, made a mistake when He said, "thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matt. 4, 10). We suppose what He meant was ". . . and Him only shalt thou offer the Mass." Christ could properly have knelt before Satan and offered him "external gestures of worship," as long as He did not offer him the Mass.

When St. John was rebuked by the angel whom he tried to worship (Rev. 19:10; 22:9) was he offering him the Mass, or did he merely worship him with such trifles as "external gestures?" Did Peter, when he forbade Cornelius to worship him, interrupt the latter's celebration of the Mass before him? (Acts 10:26). Anyone who knows his Bible can see the absolute absurdity and fallacy of the argument.

### *"Him only shalt thou serve"*

But beside transgressing against the LETTER of the first commandment, Roman Catholic saint-worship, even in



A Few Pamphlets from the Flood of Knights of Columbus Literature.

milder, Knights of Columbus variety, flagrantly violates the very spirit of this commandment. This spirit was classically expressed by Dr. Martin Luther in these words: "We should fear, love, and trust in God above all things."

God's Word says, "Call upon ME in the day of trouble. I will deliver thee, and thou shalt glorify ME" (Ps. 50: 15). "Cast all your care upon Him, for He careth for you" (1 Pet. 5:7). "My soul, wait thou *only* upon God; for my expectation is from Him" (Ps. 62:5). "Whom have I in heaven but Thee? and there is none upon earth that I desire beside thee" (Ps. 73:25).

On page 5 of "A Letter to Our Non-Catholic Neighbors," we find the reason for Catholic saint-worship; "We ask them, who are friends of God, to speak a good word for us, who have done perhaps little to DESERVE God's friendship." (Capitals ours.)

Of course we have not deserved God's friendship, but we know from the Bible that God blesses us only by grace, not by virtue of our accomplishments, but solely because of the merits of Jesus Christ (Eph. 2: 8, 9). To say that God blesses us for the sake of Mary or the saints is a flat denial of the Gospel of Christ. To maintain that we need Mary's intercession to be heard by God is blasphemy, for it is equivalent to doubting God's promises and calling Him a liar! It intimates that Mary loves us more than God and is disposed to help us more readily than God. This, we repeat, is blasphemy.

The Bible nowhere says anything that might be construed to encourage prayer to the saints. It does say, even in the Old Testament, that we should put our trust in God alone, and approach Him directly, Christ being our only Intercessor and Mediator. (See passages quoted above). Also Heb. 10:19: "Having therefore . . . boldness to enter into the holiest BY THE BLOOD OF JESUS."

St. Paul, in Col. 2:18, condemns the false and unscriptural humility which resorts to angel-worship. God, in His Holy Word, makes it very clear to us that we are to trust in HIM alone and take our requests to none but Him. "Whom have I in heaven but Thee?" Ps. 73:25. "For I am determined not to know anything among you save Jesus Christ, and Him crucified" (1 Cor. 2:2). "Ye are complete in Him" (Col. 2:10). "God forbid that I should glory save in the cross of our Lord Jesus Christ" (Gal. 6:14).

Nor are we fooled by the oft-repeated but unproven argument that by worshipping the saints we worship God, Who made them what they were. According to this principle it would also be a good idea to worship the sun, the moon and all the host of heaven, since in so doing we would worship God, their Creator!

In a Catholic pamphlet, which we shall have occasion to examine in detail, Mary is quoted as saying, "My kingdom must be established throughout the world so that the kingdom of my Son may come more fully."

It is plain to us that Christ and His

Kingdom are used merely as a pretext, an excuse, to expedite Mary's reign. We fail to see how glorifying Mary glorifies God. It seems like attempting to clean a window by washing the one next to it.

#### *Rome's REAL teaching about Mary*

The Knights of Columbus position regarding Mary, however, does not do justice to Rome's real teachings on this subject; and this is only natural, considering the Knights' purposes. Here are some samples of *actual* Catholic idolatry:

"AT THE COMMAND OF THE VIRGIN ALL THINGS OBEY, EVEN GOD"—Imperio Virginis omnia famulantur, etiam Deus.

"Many things are asked from God and are not granted; they are asked from Mary, and are obtained."

"Mary is our only refuge, help, and asylum."

"The whole salvation of the world lies in the abundance of the favor of Mary."

"WHEREAS IT IS SAID OF OTHER SAINTS THAT THEY ARE WITH GOD, OF MARY ALONE CAN IT BE AFFIRMED THAT NOT ONLY IS SHE SUBJECT TO THE WILL OF GOD, BUT THAT GOD IS SUBJECT TO HER WILL."

The statements we have quoted are excerpts from St. Alphonso de'Liguori's "Glories of Mary," a work formally recommended by Cardinals Wiseman and Manning.<sup>2</sup> But the Roman Curia, the highest authority of the Catholic Church has committed herself much farther: the Congregation of the Holy Penitentiary has formally decreed that the simple "fact of an opinion being found in St. Alphonso de'Liguori's works is ample warrant for its adoption, without any need to weigh his reasons."<sup>3</sup> In 1803 the Congregation of

Rites decreed that "in all the writings of Alphonso de'Liguori there is not one word that can be justly found faulty with."<sup>2</sup> To top it all, Pope Pius IX, upon the unanimous recommendation of the Holy Congregation of Rites, by solemn decree likened Liguori to a "light set upon a candlestick," and proclaimed him a Doctor of the Universal Church.

#### *Mariolatry in America*

American Catholics are not taught differently. Let us take a look at a little booklet entitled "My Ideal—Jesus, Son of Mary," which seems to be a Catholic paraphrase of the good Christian term "Jesus, Son of God." The title page features these words at the top, "Maria Duce!" "My Ideal" ("according to the spirit of William Joseph Chaminade") was translated by Emil Neubert, S.T.D. The Imprimatur is that of Joseph E. Ritter, Archiepiscopus Sancti Ludovici.

The preface states that "'My Ideal' has been found to be an efficient aid in this Marian program of life . . . It is a practical manual for sodalities, Catholic Action groups, schools, novitiates, and seminaries."

The booklet is divided into four parts. The first two parts quote Jesus as advocating the worship of Mary, the second and third parts quote our Lady herself.

Says Jesus:

"You love her (Mary) because you have learned from books and sermons that devotion to her is the easiest way of assuring your salvation and the surest way of attaining perfection—and you wish above all to save and sanctify yourself." (p. 10)

"I, the Redeemer, determined that she should be the Co-Redemptrix with Me, and that everything which I merited for the salvation of the world because it was strictly due to Me, she should merit too because it was supremely fitting." (p. 14)

"She knew that by answering the angel Gabriel 'Yes' or 'No,' she would either give you life or leave you in death." (p. 18)

"On Calvary she brought you forth when she offered Me as a sacrifice for you . . . and offered Me to the Father for your salvation." (p. 19)

(Continued on page 126)

*The Converted Catholic Magazine*

<sup>2</sup>William Dallmann, "How Peter Became Pope." (St. Louis: Concordia Publishing House, 1931), p. 107.

<sup>3</sup>Medieval and Modern Saints and Miracles (New York: Harper and Brothers, 1876), p. 131.

# Use Of Images Proscribed By God

By FRANCIS KIEDA



FROM ancient times pagan religions, such as those of Babylon, Persia, Greece, and Rome, have employed images in the worship of their deities.

The *Catholic Encyclopedia* (Vol. XII), under the heading "Religion," avers the following:

"In every form of religion is implied the conviction that the mysterious, supernatural Being (or beings) has control over the lives and destinies of men . . . Thus, in its strictest sense, religion on its subjective side is the disposition to acknowledge our dependence on God, and on the objective side it is the voluntary acknowledgment of that dependence through acts of homage . . . Religion has allowed the use of statues and paintings to represent the incarnate Son of God, the saints, and angels, and these images are a legitimate aid to devotion, since the honour that is given them is but relative, being directed through them to the beings they represent. It is like the relative honour given to the flag of the nation."

The use of images is diametrically opposed to the Divine Law, for in the Old Testament God issued a prohibition in these words of the Second Commandment:

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

"Thou shalt not bow down thyself to them, nor serve them . . ." (Exodus 20:4,5)

Hence, it follows that the use of statues and pictures had its origin with Satan, for the sole purpose of deception, since no special permission was granted

to Christians in the New Dispensation to worship images. Even Henry Cardinal Newman agreed that the use of images "at a later date" was based on demonism.

God promulgated the Ten Commandments to preserve mankind from the wiles of the devil. Satan's intent from the very beginning has ever been to draw man away from the service of the true God, and he uses all means possible to channel man's mind and devotion in other directions. But both St. John and St. Paul warn against his wiles, declaring: "Wherefore, my dearly beloved, flee from idolatry." "Little children, keep yourselves from idols." (I Cor. 10:14; I John 5:21)

The Old Testament has much to say regarding images, which are abhorrent in the sight of God. The following are illustrative of His contempt of idols:

"And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:

"They have turned aside quickly out of the way which I commanded them: they have made a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt." (Exodus 32:7,8)

"For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe.

"They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

"They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for

(Continued on page 127)



# ANTI-CLERICALISM

## GROWS IN AMERICA

**I**N HER BID for more power, the Roman Catholic Church is active behind the scenes, planning for the strategic concentration of Catholic population in a way as steady and sure as the stars in their course. Already the Church feels she no longer needs to accept a marginal or secondary position in our national life. According to Mr. Charles Clayton Morrison, Boston, for instance, is overwhelmingly Catholic. In New York City the hierarchy outnumbers Protestants by 5 to 1; in Chicago, the ratio is 3 to 2; in San Francisco, about 50-50.

### Catholic Immigration

An article in the January 23, 1954, issue of *The Tablet*, Catholic newspaper, reports that "there has been a marked increase in the number of Catholics emigrating from Europe and the Far East to the United States, Canada, Australia and South American countries during the last year," according to James J. Norris, European director of War Relief Services—N.C.W.C. Chairman for two years of an organization coordinating all Catholic activity in the field of emigration and immigration, Mr. Norris further announced that "the increase has been made possible through the cooperation of Catholic agencies in the receiving countries with the International Catholic Migration Commission." It is significant that I.C.M.C. headquarters in Geneva, Switzerland, "maintains close liaison with headquarters of the United Nations High Commissioner for Refugees" in the same city.

It is even more significant that almost

two years ago Pope Pius XII, looking to the future, created a "Supreme Council of Emigration," to be responsible for coordinating all Church activities in regard to emigrants, and the new office of Delegate of Emigration, to be responsible for refugees of various nationalities in Europe and America. (See *The Tablet*, August 9, 1952.)

The pattern begins to emerge as the pieces of the puzzle are fitted together. And the almost shocking inference is that the flow of emigrants to the United States is not controlled by the laws of the land but by the Vatican, which works in and through the governments of both Europe and America.

### Catholics Brand and Ban "Security Risk"

But Catholics are not only influential in admitting immigrants to the United States, but they can also exert great power to keep out "undesirables," from their point of view. The *Reader's Digest* of last January recorded one such incident in its feature article, "Our Shabby Welcome to Foreigners." A native New Yorker who emigrated to Canada and became a respectable Toronto manufacturer was unceremoniously informed, after years of crossing the border almost monthly into the United States, that he was "temporarily excluded from the United States as dangerous to its security." Forty-five days later the exclusion became permanent. After three years of financial reverses and anguished waiting for an explanation, he last summer retained a former chairman of the U. S. Board of Immigration Appeals, who spent ten days probing into his past.

"In 1943, it turned out, [he] had opposed a plan for religious training in his community's schools. He felt it would discriminate against his faith. So he contributed to the campaign of the incumbent member of the provincial parliament who promised to fight it. This legislator was a member of the Canadian Labor-Progressive Party, reputedly the successor to the outlawed Canadian Communist Party."

The ex-New Yorker was eventually cleared of subversion, but the border inspector still ruled for exclusion because he was afraid to "stick his neck out," by his own admission. Fortunately, the Board of Appeals overruled him—at tremendous cost to the injured party.

What the article failed to state was that the manufacturer was living in a predominantly Catholic area where religious training in the schools would obviously favor Catholicism. Because of his opposition to the plan, he was linked to Communism and branded as a dangerous security risk—by the United States!

### Catholic Abuse of Power

Little wonder that even James A. Farley, former Postmaster General whose knowledge of the workings of American politics has few rivals, said in a speech on "The Role of the Catholic in Politics" (reported in the New York *World-Telegram and Sun* for January 12, 1954): "Abuse of power is the root of all political evil for those who govern." *America* for January 30, 1954, reports that Catholic law-enforcement officers have been involved in scandalous betrayals of public confidence. And Mr. Farley agrees: "Unhappily, Catholics in power have been as prone to abuse their trust, if not more so, than their non-Catholic brethren. *We cannot evade facts.*" (Italics added.) "Abuse of power," he said, "encourages corruption, breeds delays, fosters incivility and makes for insincerity."

### Catholic Control of Filmdom

A recent example of the scope of this power is the fracas over the Jane Rus-

sell film, "The French Line," which was "condemned by Roman Catholic leaders and Hollywood's Breen Office," according to a United Press dispatch of January 12. Subsequent withdrawal of the film by Howard Hughes from national release "indicated to industry representatives here that Mr. Hughes was now 'ready to play ball,'" reports the New York *Herald Tribune* of the same date. The Catholic Church is thus going beyond her prerogative to influence her own members and is usurping the right of Americans of whatever creed to pass judgment on questions of morality or acceptability.

Another example of Catholic aims in the United States appears in *America* (February 6, 1954). Commenting on the 1954 statement of the board of directors of the National Council of Catholic Women (which has seven million affiliates), the editor with a curious blind spot in his viewpoint remarks that it was confined to what might be called "non-controversial questions," then blandly goes on to list "encouraging the religious instruction of Catholic students in public schools" as a matter of perennial importance. He clinches the whole by adding, "These are all projects just as important this year as they were last year." And this is America, which supports free public education and believes in the separation of church and state!

### Defection of Catholic Priests

Little wonder that even Catholic priests are awakening to these abuses of power and are leaving their Church. In remarks made to a Protestant group on January 21, 1954 (Associated Press), Emmett McLoughlin, for fifteen years a Roman Catholic priest of the Franciscan Order before he broke with the Church in 1948, criticized that Church for what he said was "(1) the lack of charity within the church and its institutions, especially in the sisters' hospitals; (2) the lack of consistency between the church's teachings and practice, especially in interracialism; (3) the unnaturalness and harmfulness of the Ro-

man Catholic teachings on the celibacy of the clergy and birth control among the laity, and (4) the church's greed for money." His claim that "30 per cent of all Roman priests leave Rome," and that 75 per cent probably would quit if it were not for various fears, evoked a quick denial by the Knights of Columbus. However, he stated that he knows approximately one hundred ex-priests himself. But "the number of priests quitting the priesthood is kept as secret as possible"—for obvious reasons!

Though many sincere Roman Catholics deplore their Church's "financial rapacity, its political alliances, (and) its archaic moral doctrines," the fact remains that the political mingling and machinations of the Roman Catholic Church in American affairs is creating anti-clericalism of alarming proportions. The lust for ever-increasing power in whatever form, the burning age-old desire to be supreme, the readiness to use any means available to assert authority and to dominate, the disregard of personal rights and Constitutional liberties—these are the hallmarks of a totalitarian organization as devastating in its aims and as jealous of its authority as any Communist hegemony in existence today. That Christianity is used as a cloak for deeds of rapacity does not rule out the villainy and the dagger beneath.

The sooner Americans become alert to the dangers of their brother-in-arms against Communism and learn that Roman Catholicism has parallel aims, the sooner will American liberties be secured from the reach of greedy hands and restored to their rightful, intended position in our God-given way of life. May God over-rule to this end!

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## ROMAN CATHOLICISM IN BRAZIL

By SAMUEL FALCAO, B.D.; TH.M.

**W**HY DO PROTESTANTS PREACH THEIR DOCTRINES TO THE BRAZILIANS? Are these not supposed to be Christians? Do they not already have their religion? These are very pertinent questions, which deserve to be answered.

Brazilians are supposed to be Christians, and the great majority of them belong, at least in name, to the Roman Catholic church. But the fact is that Brazilians do not know the meaning of true Christianity. In the first place they do not know the Bible, the only book which teaches the true meaning of Christianity. Almost all of them never saw a Bible. Only the priests have the right to possess and read the Bible, and the laity cannot have and read it without a special written permission from the Bishop. And in this case, it may not be what they call a Protestant Bible, but a Catholic Bible, approved by the church and with the footnotes and explanations written by Catholic authorities, as if the Bible needed the approval of man to be true, and man's explanations to become intelligible in its simple and glorious message of salvation.



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Because the Brazilian people do not know God's written Revelation to mankind, the religious ignorance of the great majority of them is alarming and pitiful at the same time. They only know about Christianity what the priests want or are able to teach them; what they have learned perchance in their catechisms; and what they have received by tradition. There are some good theological and devotional books published in Portuguese by the Catholic authorities, especially after the development of the Protestant propaganda, but very few Brazilians read them. The majority of the Brazilian people, of whom the Catholic church so loudly and so often boasts, do not read them, for a very clear and simple reason, namely, *they are not able to read*. And the rest do not read them because they have little interest in religion. The priests were not able to awaken a religious interest in their hearts. They have been taught that religion consists in certain external practices and observances. To be a good Catholic it is enough to perform certain ceremonies, to go to church on certain special days, to recite some prayers, and to receive the sacraments. If Catholics comply with these external observances, it does not matter either how they live, or what they believe. There are skeptical, indifferent people who are supposed to be good Catholics. Even the Spiritualists, who are counted by the million in Brazil, are still on the roll of the Catholic church, and the priests do not worry about this, provided they observe certain ceremonies and pay the expenses. Therefore, Catholics have learned to dissociate religion from their intimate experiences, and to limit it to external acts, practices, and attitudes.

The kind of Catholicism we have in Brazil is of a Medieval type, which still persists in Spain and Portugal: the kind of Catholicism that did not receive the impact of the Reformation movement of the 16th century, and which, therefore, did not change or improve, as happened to a certain extent with the Roman Church in other parts. This is not all. Because of the influence of the Brazil-

ian savages and of the Africans who were brought to Brazil as slaves, the Catholicism we have here is a kind of amalgamation of some Christian beliefs and facts with Indian and African superstitions and practices, especially among the ignorant people, who constitute the majority in Brazil.

Regarding this subject, it is worth quoting what a great Brazilian general wrote some years ago. I am going to quote from the excellent book, "The Republic of Brazil," by Rev. Dr. Erasmo Braga and Dr. Kenneth G. Grubb.

"General Abreu e Lima, chief of staff to Bolivar, the liberator of South America, wrote: 'It is long since I have thought of providing a Christian education for the youth, chiefly for the girls, as the education which youth is now receiving is pure heathenism and idolatry, in which the idea of God disappears, being replaced by the worship of material things.'"

The same author quoted above (who suffered great opposition from the Catholic clergy because he distributed the Bible among the Brazilians, though he was a Catholic and remained as such till the end) quotes the following declaration from a Catholic paper with the title, "Catholicism in Brazil," in his celebrated book, "As Biblias Falsificadas" ("The False Bibles"), which he wrote in answer to a priest:

"In spite of everything, Catholicism still persists in Brazil; in spite of its despised episcopacy, the deplorable state of its clergy, a *worship bastardized with pagan practices*, beliefs either fanatic or skeptical, and asphyxiated as it is by the paralysis of a crushing indifference ... The majesty of Catholic worship has been here reduced to practices, not only idolatrous and heathenish, but even of an absurd fetishism."<sup>2</sup>

Another great Brazilian, Dr. José Carlos Rodrigues, one of the greatest journalists we have ever had in Brazil.

<sup>1</sup>Erasmo Braga and K. G. Grubb, *The Republic of Brazil*, pp. 33, 34

<sup>2</sup>Erasmo Braga and Kenneth G. Grubb, *Op. Cit.*, p. 34

wrote about the Roman Church in this country as follows:

"The great torpor in which the Roman Catholic Church had left Brazil is now giving place to a new spirit. The church in Brazil has reposed upon the old medieval traditions, and she has presumed upon the genuine religious sentiments of our good people, and *has done absolutely nothing at all for the salvation of their souls*, while with reference to moral perfection and holiness of living among her doctors and priests, these, if they have done anything, have scandalized religion itself and made it scornful in the sight of many."<sup>3</sup>

And again:

"The danger that we are facing is that the large mass of our people is absolutely without any religious education. Even those who have received a higher education most frequently know nothing of the deeds of love and justice that constitute the foundations of our holy religion. Nobody in Brazil, speaking in good faith of what he sees and knows, would fail to say *regarding religious education that it amounts to absolutely nothing*. No statesman worthy of the name, who is intelligent and patriotic and a citizen of this American sub-continent, fails to realize that the great danger for Brazil lies in the fact that its people consider religion to be the parochial *fiestas*, the priest's cassock, and the idolatrous worship of thousands of *dii minores*."<sup>4</sup>

This description of the religious situation in Brazil is, however, somewhat old. General Abreu e Lima wrote in 1867 and Dr. José Carlos Rodrigues in 1879. How about the situation now? It is almost the same. Dr. Getulio Vargas, one of the greatest politicians of Brazil, who was our president for fifteen years until 1945 (eleven years as a dictator and four as a constitutional president) and who was elected again in 1950, gave the following description of Catholicism in Brazil:

<sup>3</sup>Erasmio Braga and Kenneth G. Grubb, *Op. Cit.*, p. 34.

<sup>4</sup>*Idem*, *Op. Cit.*, p. 35

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"With reference to the proposed amendment (to the Constitution, Item No. 10) stipulating that the Catholic Church is the church of the majority of the Brazilian people, I think, in the first place, that such a statement is very disputable.

"In order that a person might call himself a Catholic, he should know the doctrine, accept it and live it. With such conditions only an *élite*, a select minority, comply. The high circles in social life have adopted a Catholicism rather skeptical and elegant. The vast ignorant masses are still in the age of the fetishist worship of saints with several miracle-working specialties."<sup>5</sup>

It is not possible to describe in fewer and more expressive words what Catholicism is in Brazil. Only a very small minority really know and believe its doctrines, and live according to their convictions. The rest are Catholics only in name. The high society do not believe in, or at least have doubts about, the doctrines of the Church. Its impressive ceremonies are a part of the social life. It is elegant, for instance, to have a beautiful wedding in the Cathedral. They have, therefore, "adopted a Catholicism rather *skeptical* and *elegant*." The rest, the real majority of which the Roman Church boasts, are "the vast ignorant masses" which confound religion with superstition and mix up Catholic doctrines and ceremonies with African and Indian beliefs and practices.

Some of the high authorities of the Roman Catholic Church recognize this deplorable condition and have tried to do something to remedy it. But it is almost impossible to modify the situation within the church itself, because of the great reaction on the part of the vast majority of the clergy and of the people. One recent and striking fact is enough to prove and illustrate what we have just stated.

There is in Brazil a movement in the Catholic Church called "The Catholic Action." One of the most outstanding leaders of this movement was a Jesuit,

<sup>5</sup>*Idem*, *Op. Cit.*, p. 35

Padre Dr. Huberto Rohden, S.J., one of the most learned priests that we ever had in Brazil. Being a good Christian, he decided to do something to help the Brazilians in their spiritual needs. With the approval of the late Cardinal D. Sebastiao Leme and other high authorities of the Church, he wrote at least twenty-five religious books, including a new translation of the New Testament from the Greek (in which he used the Protestant text of Nestle). He also wrote innumerable articles and leaflets. All of his books were approved by the competent authorities of the Church. Fifteen Bishops wrote the prefaces to fifteen of his books and the Cardinal himself wrote the prefaces to four of them.

Beside writing these books and articles, he travelled throughout Brazil giving lectures on religious subjects and making propaganda both for "The Catholic Action" and for his own books. In every place where Padre Rohden went, he tried to help the people, inviting them to come and attend Bible courses that he was giving. But the priests and the people became suspicious of him and began to call him a Protestant because he invited them to study the Bible, and preached Christ as the only Saviour of sinners. Because he denounced in his books the religious ignorance of the people and their superstition; because he tried to make them trust in Christ alone as their Saviour instead of trusting in the saints or ordinances, a great reaction against him was started. The majority of the clergy in Brazil denounced both him and his books. Fifteen Bishops met in Sao Paulo and forbade the people to read them and to hear him. This was done against the authority of the Cardinal and of the other Bishops who had recommended his books. We can see how divided they are, though they still boast of their unity in contrast with the Protestant divisions!

Dr. Rohden's books, which still have the approval of the ecclesiastical authorities, including the new Cardinal, are read more by the Protestants than by Catholics in Brazil.

Feeling that his situation was somewhat strange in the Church, he resigned his position as a priest, but his resignation was not accepted. He has been in the United States making special studies in Princeton Seminary. After having come back to Brazil, where he was intending to found a new publishing house with a Protestant minister, the Reverend Miguel Rizzo, he returned to the United States where he was for a long time teaching in a University in Washington, D. C.

The facts stated above show the need for missionary work in Brazil, the great need that the Brazilian people have of the true Gospel as it is found in the pure fountain of the Bible, especially in the teachings of Christ and His apostles in the New Testament.

### **Brazil a Challenge and an Opportunity**

Because the Brazilian people have been for centuries without the knowledge of the true gospel of Christ, of the true and simple plan of salvation as it is presented in the Scriptures, their souls are thirsty and hungry for the truth. They cannot find certainty and peace in the teachings of the priests and in the practices of the Church. Uncertainty about the future of their souls is the only result of the doctrines and practices of the Church in which they were born and reared. Everything in the Catholic Church saves, and nothing saves.

After having done all that the Church demands, the last hope of a dying Catholic is the flames of Purgatory, from which no one knows when he will get out. And this is especially true of the poor (and the majority of the Brazilians are poor) who have no money to pay for the masses, without which it is impossible to leave Purgatory. Therefore, the truly religious people in Brazil are eager for something more secure which will satisfy the profound needs and aspirations of their souls. And these, when they have a chance to hear the true message of the Gospel, receive it as dry land receives and drinks the cool and abundant waters of the seasonal rains.

We know by experience that in any place in Brazil where the preacher goes with the message of the Gospel, a new church is going to be founded. In the beginning people receive the preacher with suspicion and even with contempt, hatred, and persecution. And the reason for this attitude is that their priests, their spiritual leaders, have taught them that the Protestants are heretics, and for them a heretic is a kind of devil. They do not know what we believe and preach. Some of them even think that the Protestants are God's enemies, that they hate the saints and the Virgin Mary ("Our Lady" or "Maria Santissima" as they call her); that they are blasphemous people who are trying to instil in them poisonous doctrines which will result in the eternal perdition of their souls. They have been taught not to have any contact with a Protestant—not to hear him, not to receive the literature he offers, not even to greet him. And it is not only the ignorant people who have queer ideas about Protestants. A friend of mine, a judge, a learned man, who is a good Catholic, told me once that he thought Protestants did not believe in the immortality of the soul.

Moreover, the Catholics have been taught that the Protestant missionaries, and even the Brazilian ministers, are emissaries of the American government who are trying to change their religion in order to make easier the conquest of Brazil by the United States of America or by England. "The American dollar" has been a slogan in the priests' propaganda against Protestantism in Brazil. From the pulpit; in the newspapers and magazines; in books, booklets and leaflets; in the Pastorals; and especially in the Confessional, the Catholic clergy in Brazil have tried to make the Brazilian people believe that the preachers of the Gospel and all Protestants are enemies of the country. Being patriotic, as in general Brazilians are, and loving their country, as they in general do, one can imagine what the reactions to this propaganda have been. There are certain places where the people call the Protes-

tants (even the Brazilians) "the foreigners." In a great "Eucharistic Congress" held in Recife, Pernambuco, in 1939, the refrain of the official hymn of the Congress contained this expression:

"He who does not believe (i.e. in the Eucharist, in transubstantiation) is not a Brazilian."

And thus the clergy try to identify Catholicism with the patriotic sentiments of the people, in order to make them think that to be a Brazilian means to be a Catholic.

And this is not all. Tradition and sentimentality are involved with the Catholic beliefs of the people. All their ancestors were Catholics. "The religion of my parents," is a common expression on the lips of Brazilians. All their most cherished reminiscences have some connection with the Church. Even the sound of the bells makes them remember some glad or sad but precious incident in their lives, especially the unforgettable days of their childhood, when that sound announced the festivals, which they used to attend so gladly in the Church.

But, though the Church is so intimately involved with their patriotism and sentimentalism, it does not satisfy their spiritual aspirations. This is the reason why so many Brazilians, who are still on the roll of the Catholic Church, have become Spiritualists, thinking that they can find some satisfaction for their spiritual needs in the teachings and practices of Spiritualism.

The fact, however, is that when Brazilians begin to know Protestants better, and their fear and distrust disappear, they listen to the message of hope and salvation in Christ with eagerness and delight, and many of them are converted and become members of our churches, though this often means to be despised and persecuted, to become almost outcasts in Brazil. They are afraid of hearing in the beginning, but when the message reaches them they are gripped by its power, and, through the operation of the Holy Spirit, many are converted. This is the reason why the evangelical work in Brazil is growing so fast. Dr.



C. Darby Fulton, Executive Secretary of Foreign Missions of the Presbyterian Church, U. S., who visited Brazil recently, made the following statements about the work in this country in his excellent book on missions, entitled "Now is the Time":

"Of all the Latin American countries, Brazil is most open and friendly to the evangelical message. Indeed, the Protestant Church in Brazil is said to be the fastest growing evangelical body in the entire world! Between 1911 and 1938 the Protestant community membership increased by 640 per cent! Wherever one goes, he finds himself amazed at the virility and enthusiasm of the rapidly developing congregations. Churches are crowded to overflowing. As often as not the buildings are found with one wall torn out because the sanctuary is being enlarged to accommodate greater congregations. Of the thirty-one churches that I visited in 1945, all of which I had seen on a previous journey ten years before, every one, without exception, was either worshipping in a new building or had increased the capacity of the original structure."<sup>6</sup>

<sup>6</sup>C. Darby Fulton, *Now is the Time*, p. 43

## Knights of Columbus Ask Us to "Investigate"

(Continued from page 116)

Yes, the Roman Catholic Bishop Strossmayer had a point when he said in the Vatican Council: "We have made a goddess out of Mary."

In Catholic devotion Mary seems to substitute for all the members of the Trinity. Substituting for God the Father, Mary is Queen of Heaven and Earth, Mistress of the Universe, our Heavenly Mother, our Protectress and Defender. Substituting for the Son, she is Co-Redemptrix, Mediatrix, Distributrix of all graces and of salvation. Usurping the functions of the Holy Spirit, Mary converts sinners, keeps the "faithful" in the faith, fights heresy, works sanctification. As we consider all the alleged activities of the Virgin Mary, we cannot escape the impression that due to Mary's management of the heavenly business God is idle, except for the rubber-stamping of Mary's executive enterprises.

What must we think of a church that has perverted the saving Gospel of Christ and defiled Christian theology with heathenism and mythology?



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## Use Of Images Proscribed By God

(Continued from page 117)

they cannot do evil, neither also is it in them to do good."

"Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them.

"They are vanity, and the work of errors: in the time of their visitation they shall perish." (Jeremiah 10:3-5, 14, 15)

"What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?" (Habakkuk 2:18)

Roman Catholics go through the same motions when adoring their images as did the ancient pagans. They bow before the images, they genuflect before them, they light candles and burn incense before them. And their apologists maintain that these various actions are indicative of worship. According to St. Robert Bellarmine, Doctor of the Roman Catholic Church, the

"images of Christ and the saints are to be adored not only in a figurative manner, but quite positively, so that the prayers are directly addressed to them, and not merely as the representatives of the original . . . The image itself is in some degree holy, namely, by its likeness to one holy, its consecration and its use in worship; from whence it follows that the images themselves are not entitled to the same honour as God, but to less."<sup>1</sup>

And Bonaventura affirms that "Since all veneration shown to the image of Christ is shown to Christ himself, then the image of Christ is also entitled to be prayed to."<sup>2</sup>

But the pagans themselves are the first to proclaim, "We do not worship the images themselves, but those whom they represent." The question that naturally follows is, Where is the difference?

What is the distinction? Can a man kneel and worship before an image and convince himself and his God that he is not bowing down to an idol? If the distinction between pagan and Christian worship of images is so tenuous, where does God draw the line between hateful idolatry and true worship? How can a man be sure of his own attitude?

The primitive Christians knew nothing about image-worship. The Apostles and disciples never referred to the use of images. Why should anyone kneel before an image of Christ Jesus, when He can be approached directly? He taught us how to seek His intercession in the wonderful prayer formulated for us, as recorded in Matthew 6:9-13. True Christians, true believers do not need an intervening priesthood, nor canonized saints, to intercede for them, for they can direct their prayers immediately to God in Jesus' name, according to our Lord's own words:

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." (John 14:13)

" . . . that whatsoever ye shall ask of the Father in my name, he may give it you." (John 15:16)

Mary was never addressed by the Apostles as the "Queen of Heaven." Neither did Christ bestow this title upon her, a title condemned centuries before by the prophet Jeremiah:

"The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the QUEEN OF HEAVEN, and to pour out drink offerings unto other gods, that they may provoke me to anger." (Jer. 7:18)

"Thus saith the Lord of hosts, the God of Israel, saying: Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the QUEEN OF HEAVEN, and to pour out drink offerings unto her . . .

"Behold, I will watch over them for evil, and not for good . . ." (Jer. 44:25,27)

We conclude, then, by declaring that to seek the intercession of a "queen of heaven" in preference to Jesus Christ, our sole Saviour, is to indulge in idolatry, pure and simple.

<sup>1</sup>St. Robert Bellarmine, *De Imaginibus*, L, 11, c.x.

<sup>2</sup>Bonaventura, *Cultus latriae*, 1, iii, dist. 9, art. 1, q. 2.



### Broadcasting Patron Saint Stirs Up Row

The Bishop of Assisi and workers of the Vatican radio and television stations stirred up a minor dispute over who should be the patron saint of broadcasting.

The Bishop was reported to have told newsmen this week they could consider St. Claire patron saint of radio and television because on her sick-bed she had a vision of a Christmas ceremony being conducted at the basilica of St. Francis.

But the Vatican radio announcers said for years they've looked upon the Archangel Gabriel as their patron saint, because he was sent by God to earth to announce to Mary that she was to become the mother of Jesus.

### Mother Superior Jailed For Deaths In Greek Monastery

Mariam Soulakiatou, mother superior of a monastery in which 177 inmates are alleged to have died between 1940 and 1950, has been sentenced to four years in prison. She was found guilty of fraud, embezzlement and unlawful detention.

Nun Anastasia Armelinou was sentenced to three years imprisonment on similar charges. The two were acquitted in a previous trial, but the supreme court ordered a new hearing.

The prosecution alleged that those who died were suffering from exhaustion or tuberculosis caused by malnutrition or the appalling conditions under which they lived at the old Calendar Sect Monastery at Keratea.

Witnesses testified that the victims were locked in underground cellars on a bread and water diet.

### Catholic Laymen Spurred by the Vatican

According to the Acta Apostolicae Sedis (Acts of the Apostolic See), the monthly official organ of the Roman Catholic Church, Pope Pius XII, the reigning Pontiff, established a foundation for the Lay Apostolate. On December 29th he stressed the ever increasing importance of missionary work by laymen in the Roman Catholic Church. This organization, which will be headed by the Vatican Secretary of State, will reach out its tentacles over the entire earth, with the view of coordinating the missionary activities of Catholic laymen the world over.

By instituting this new organization, is the Pope admitting the failure of Catholic Action, which was precisely founded to promote the Lay Apostolate among Catholics everywhere?

### Australia Law May Hit Church Confessions

An Australian Supreme Court justice says the New South Wales act requiring newspapers to reveal sources of their information also gives police the right to make a priest divulge secrets of persons making confessions (Reuters, L. A. Times, December 11, 1953).

### Intolerance of Catholic Engineers in Peru

At a recent meeting of the Brotherhood and Pastors Conference in Greensboro, R. G. LeTourneau encountered Catholic opposition in his plan to develop the jungle region east of the Andes in Peru. The Consortium of Catholic Engineers charged that the project "would develop the Peruvian hinterland" into a "Protestant nucleus," which would have "grave repercussions on the unity of the nation."

Sam Pope Brewer, a New York 'Times' reporter, in a comment on the objection, declared, "This is symbolic of Catholic resentment of Protestant work in South American countries, even when it is not ostensibly religious."

The project, similar to Mr. LeTourneau's experiment in Liberia, was agreed to by President Manuel A. Odria, in June 1953. The famed Georgia inventor and manufacturer of earth-moving machinery plans to exploit a million acres of undeveloped jungle near the Brazilian border, and in return he is to build at least 50 miles of paved road and to otherwise develop the general area. According to well-informed sources the project will be allowed to continue in view of the importance attached to it by the Peruvian government, but restrictions might be placed on it as asked by the Catholic engineers.

### Devotions in Public Schools

A survey by Religious News Service of 123 out of 3,000 school districts in New York state shows that 79 districts have acted to institute some type of devotional program, in keeping with the recommendation made two years ago by the state board of regents that schools open the day with a nondenominational prayer. So far as is known, the R.N.S. check is the first to be made, since the state department of education has not attempted any survey.

### Radio Waves Transmit Light

The Spanish Christian Mission, in cooperation with the Evangelical broadcast, Radio Arvivamento of Switzerland, is beaming to Spain every Friday night the message of salvation through Christ. The 29,000,000 people of this country behind the Purple Curtain, living constantly under the menace of excommunication, persecution, prison, and even death for contact with Protestantism, can now hear the blessed gospel. God has many ways of reaching benighted people, whether they be priest or nun, friar or bishop, university professor or uneducated worker, business man or housewife.

### The Converted Catholic Magazine



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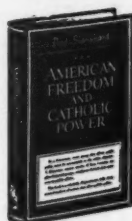
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